

^S
SR /381 cont. /

369
[162] inhabitants. These three villages are located less than two kilometers from the first urban quarters, consequently a favorable location for the daily departure of workers for the escale.

^S
SR The ethnic composition of these agglomerations, despite
369 the urban proximity (favorable for the mixing of peoples), has
162 remained homogeneous. At Sapko there is no foreign element;
[563] at Tiali two Wolof and one Sérère-Sine were working there temporarily at the time of the time of the inquiry; by contrast, nearly a tenth of the population of Thiès-None is made up of individuals belonging to non-Sérère ethnic groups (Wolof, Toucouleur, Peul). A parallel must be drawn between this quite relative heterogeneity and the almost total Islamization of the locality. Nearly four-fifths of the population of Thiès-None has embraced this religion; Sapko and Tiali, by contrast, remain essentially Catholic or fetishistic, the Moslems living there generally being transient elements.

^S
SR A kind of self-defense by the Catholic group that lives
582 in a region largely Islamized seems to be one of the primary
794 reasons for this ethnic integrity. Under the influence of the
[563] fathers, who possess, it seems, a profound authority over every Christian agglomeration, marriages occur from None village to None village and between Catholics (1).

^S
SR 1. The woman seems to be the element
[177] through which the transition from the Catholic religion to the Moslem religion occurs. The young Christian who marries a Moslem no longer practices and quickly abjures her first religion; her children and the whole line will become Islamized under the paternal influence.

^S
SR /382/ An examination of the male and economically
162 active population of these three agglomerations gives the
369 result that 38% of its elements have remained essentially

/426 cont. /

*511 lists is the bed (1). In nearly all of the African lodgings we

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1. The 13.3% of the cultivator.
No. 32, arose from the purchase
of a cart and a horse.

find at least a bed, but there is rarely one for everyone. And
[369] to sleep in a bed has become the best proof that one can give
of his acclimatization to the city.

If the income is higher, one may be able to buy more im-
portant pieces of furniture. Then, in the order of their urgency,
the armchairs, the rugs, and then the tables and wardrobes
appear.

*511 Then we come to the rubric "Exceptional Expenses,"
those for which no absolute necessity is felt. Moreover they
are rarer at the top of the table, only three, and then they
multiply (Table XIV).

[405] The first thing that we find here is the watch or the alarm
[301] clock, closely followed by the jewelry of the wife or wives.
[493] There follow, but only in the highest incomes, the bicycle,
[207] or, depending on the possibilities, the bicycle with a motor
[301] on it or the motorcycle, then the battery radio. There is
nothing very original in all this, and, except perhaps for the
importance given to the jewelry of the women, we would find
similar pretensions among European families having equivalent
incomes.

*511 In the last table (Table XV)¹, we have grouped a series of
●794 expenses that have a common origin, the religion of the fami-
[771] lies investigated, all Moslems except one. Two Moslem holi-
days are involved, Tabaski and Korité, religious assessments,
/427/ /Table XIV appears here/ /428/ offerings to the mara-
bouts, and, finally, expenses arising from sending children to
the Koranic school.

*511 For Tabaski, each family slaughters a sheep. There

796 1 [see cat 116, pp 69-71. ANALYST]

* /428 cont. /

511 For Korité, although meals more copious than usual
796 are often provided, nevertheless the essential thing is the alms
[262] in millet or money that one gives to the poor through the
[735] marabout.

For these two celebrations, the percentages stated are not noticeably higher at the top of the table than in the lower part. If, for the first incomes, the family heads are often obliged to do more than their means allow, each seems to adapt himself subsequently to his possibilities (1).

1. For No. 43, the information given concerns the celebrations for Christmas and the first of January.

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511 The religious assessments are less numerous than the
794 syndical assessments, but harder to bear. They exist in only
three cases above No. 20, but represent 2% of the incomes, and 0.8%. They again noticeably increase in the lower part of the table. As for the gifts to the marabouts, they are perhaps more frequent than we have shown. Many families must have wanted to conceal them. Added to the payment for the
[875] teacher at the Koranic school (10 francs per week), these religious obligations end up by noticeably increasing the deficits that already existed at the start.

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511 Just as certain products are encountered in only a few
871 families in the case of the routine expenses, we are also going to find here some of another order, but often more important.

There is first the cost of sending the children to school; 13 families send their children to school, public or private, and the outlays made for this can be evaluated as follows:

/429/ /Table XV appears here/ /430/

No. 8: 0.8%

No. 17: 1.8%

No. 10: 0.5%

No. 20: 0.5%

No. 15: 0.5%

No. 28: 0.4%

[Text continues on p. 72]

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/429/

Table XV

No.	Annual Income	% in proportion to income						Total 3-4-5	General Total
		1 Ta- baski	2 Ko rité	3 Asses.	4 Offer- ings	5 Koran School	Total 1 and 2		
1	69,600	1.4	0.8	--	--	--	2.2	--	2.2
2	73,200	3.1	0.4	2	--	--	3.5	2	5.5
3	78,000	4.1	1.0	--	--	--	5.1	--	5.1
4	80,000	1.8	0.3	--	--	--	2.1	--	2.1
5	80,940	5.6	0.8	--	--	0.5	6.4	0.5	6.9
6	84,000	1.1	0.6	--	2.3	1.1	1.7	3.4	5.1
7	84,000	2.9	2.1	--	3.3	--	5.0	3.3	8.3
8	88,200	3.9	0.7	--	--	--	4.6	--	4.6
9	90,000	3.6	2.0	--	5.0	--	5.6	5.0	10.6
10	97,000	2.1	1.5	--	3.0	0.4	3.6	3.4	7.0
11	107,280	1.8	0.4	0.8	0.9	--	2.2	1.7	3.9
12	108,000	2.0	0.9	--	--	0.4	2.0	0.4	3.3
13	117,000	3.4	0.1	--	--	--	3.5	--	3.5
14	120,000	2.5	0.5	--	1.2	--	3.0	1.2	4.2
15	120,000	3.1	2.0	--	--	--	5.1	--	5.1
16	128,000	2.3	--	--	--	--	2.3	--	2.3

4: Meradier--69 U-5 (1954) 1955 MS37 Senegal MS37

Table XV (cont.)

No.	Annual Income	% in proportion to income						Total 3 - 4 - 5	General Total
		1 Ta- baski	2 Ko- rité	3 Asses.	4 Offer- ings	5 Koran School	Total land 2		
17	129,000	2.3	0.6	--	--	--	2.9	--	2.9
18	132,000	3.0	0.7	--	--	--	3.7	--	3.7
19	143,000	2.0	0.5	2.0	3.4	--	2.5	5.4	7.9
20	144,000	1.7	0.6	--	--	--	2.3	--	2.3
21	156,000	2.8	1.5	0.1	0.2	1.9	4.3	3.2	7.5
22	168,000	1.8	0.4	0.7	--	--	2.2	0.7	2.9
23	180,000	4.1	2.3	0.5	2.7	1.7	6.4	4.9	11.3
24	180,000	1.6	1.3	--	--	1.3	2.9	1.3	3.2
25	187,560	1.7	0.5	0.3	--	--	2.2	0.3	2.5
26	189,600	2.1	0.6	0.7	1.3	--	2.7	3.8	8.5
27	194,000	2.3	1.0	--	--	0.4	3.3	0.4	3.7
28	264,000	1.3	0.3	0.9	--	--	1.6	0.9	2.5
29	264,000	1.5	--	0.9	--	--	1.5	0.9	2.4
30	288,000	1.7	0.9	--	--	0.3	2.6	0.3	2.9
31	300,000	1.0	0.3	0.3	--	--	1.9	0.4	1.7
32	300,000	1.5	0.5	1.2	1.6	0.1	2.0	2.9	4.9

4: Meradler--70 U-5 (1954) 1955 MS37 Sengai MS37

* 511
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A29 cont./

Table XV (cont.)

No.	Annual Income	% in proportion to income						Total 3-4-5	General Total
		1 Ta- baski	2 Ko- rité	3 Asses.	4 Offer- ings	5 Koran School	Total 1 and 2		
33	300,000	1.6	0.4	-	-	-	2.0	-	2.0
34	310,000	5.1	0.4	1.1	-	-	5.5	1.1	6.6
35	324,000	5.5	0.4	-	-	-	5.9	-	5.3
36	408,000	2.9	0.7	0.8	0.9	-	3.6	1.7	5.3
37	432,000	3.2	0.5	0.8	0.9	-	3.7	1.7	5.4
38	600,000	3.3	0.5	0.6	-	0.2	3.8	0.8	4.6
39	612,000	1.6	0.8	-	-	-	2.4	-	2.4
40	660,000	1.5	0.4	1.0	0.6	1.0	1.9	2.6	4.5
41	666,000	1.5	0.4	0.6	-	-	1.9	0.6	2.5
42	678,000	2.2	0.5	-	1.4	1.0	2.7	2.4	5.1
43	972,000	1.6	-	-	-	-	1.6	-	1.6

4: Mersadier --71 U-5 (1954) 1955 MS37 Senegal MS37

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/429 cont. /

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No. 31: 0.5%	No. 41: 4.4%
No. 38: 0.5%	No. 42: 0.5%
No. 39: 0.6%	No. 43: 5.6%
No. 40: 2.4%	

These percentages do not decrease. The explanation is to be seen in the fact that only families with high incomes send all of their children to school, and that, on the other hand, they often prefer, even Moslems, to send them to Catholic school.

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In three cases the family heads pointed out to us that in one year they were faced with the expenses occasioned by a baptism (which also requires a sheep). For No. 19 the cost represented 11.5% of the income, but only 6.3% and 3.4% for Nos. 26 and 31.

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But the heaviest familial obligation for many is the necessity of sending sums of money to their relatives who are in difficulties. For example, No. 3 sent to a brother a sum representing 2.5% of his income; No. 11, at two times, 4.4%; No. 24, 0.9%. Finally, No. 43 sends 8.2% of his income each month to his family and to that of his wife.

*511
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Another familial obligation, this one desired: Nos. 18, 35, 38, 40, and 41 actually have two or three households, because they preferred not having all of their wives live together, a whim that comes to, respectively, 18.1%, 6.1%, 10%, 10.6% of their incomes. (The budget of No. 18 has a deficit of 15%.)

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Thirteen families employ one or several domestic workers. Moreover, all of them are located below the central income. Here is the portion of their budget that is devoted to this:

No. 24: 6.6%	No. 35: 3.7%
No. 26: 2.2%	No. 37: 3.8%
No. 27: 6.1%	No. 38: 2%
No. 28: 1.5%	No. 40: 3%
No. 30: 4.1%	No. 42: 1.7
No. 31: 4%	No. 43: 11.1%
No. 34: 4.3%	